Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, DECEMBER 12, 1829. NO. 50.

ORIGINAL POETRY.

[For the Christian Register.]

LIGHT IN DARKNESS.

'O cease to weep! this storm will yet decay,
And these sad clouds of sorrow melt away.'
Falconer.

Through the darkest cloud, there gleams some light;—
In the darkest eve, some star shines bright;—
In the wildest woods, are some sweet flowers;—
Rainbows are seen mid heaviest showers.

So in this life, the pale brow of care
Is bound with the wreath that joy plac'd there;
That joy plac'd there in those days of gladness,
When we dreamt nought of sorrow or sadness.

Tears will not quench Hope's bright and pure flame,
In sadness or mirth it burns on the same;
Memory lights up the dark clouds of despair,
And brings back the smiles that youth used to wear.

The tear that down Sorrow's pale cheek flows,
Is like the bright dew drop on the rose;
The next pure breeze that comes floating by,
Shakes off the dew and leaves the flower dry.

The stream may bound o'er rocks dark and steep,
As it winds its way to the mighty deep;
Yet there are vallies through which it will go,
Where calmly, and sweetly the stream will flow.

MANFRED.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

COMPENDIOUS SERMON, NO. V.

'It is not for you to know the times or the seasons, which the Father hath put in his own power.'—*Acts* i. 7.

For several centuries, the Jewish people had been deprived of their independence; oppressed in succession by the Babylonians, the Syrians, and the Romans; made the cruel sport of almost every tyrant from Nebuchadnezzar to Tiberius, who had swayed an iron sceptre over a wide empire of nations. From this political misery and degradation the Jews had expected a signal redemption, whenever the Messiah should begin his reign; and not only this redemption, but a proud *elevation* and *dominion* over all the rest of the world. These anticipations which seem to have been common to the high and the low, had been excited by misinterpretations of their prophetic scriptures; and this will account for the emulation, that appeared among the first disciples of Jesus; for their unholy strife for preeminence in his kingdom. By the arrest, the condemnation, and death of their master these secular hopes became almost extinct. In his resurrection, however, they seem to have revived, though not in their former ardor. Hence the question to which our text was an answer. Wilt thou at this time restore the kingdom to Israel? And he said, 'It is not for you to know the times or the seasons, which the Father hath put in his own power.'

In this reply our Lord, as we may suppose, intended to quench forever the flame of earthly ambition in the bosoms of his disciples, while he intimated, that if a secular kingdom, was to be restored to Israel, it was a remote event, in which of course they could have no personal interest. At the same time he probably intended to check and reprove an *improper curiosity;* and what he said to them, he may be considered as saying to all. Let *us* therefore receive the admonition.

It was not, however, the *spirit of inquiry*, it was not curiosity, in itself considered, but an *ill directed* curiosity, our Lord designed to restrain. Curiosity is the native appetite of the mind, and is no less needful to the growth and vigor of the mind, than the animal appetite is to the vigor and health of the body; but the one as well as the other may be diseased or perverted, and in that state is not to be indulged with every object of its desire.

Still it may be thought, that many things are in fact concealed from us, which we may innocently wish to know, and it may seem unaccountable, that God should have set such narrow bounds to the inquisitive spirit; that he should have left so many things unrevealed, which it might be gratifying for us to know; such, for instance, as the events, which await our nearest friends, the future course of our own life, the time and manner of our death; the fortunes of our posterity or our country, or the modes and means of communication among the spirits of the just made perfect. The silence of inspiration on these and many other subjects may seem hard to be reconciled with the perfect goodness of God. Piety and reason, however, will dispose the most anxious mind to acquiesce in that degree of reserve, which attends divine revelation, The potentates of *this* world have their secret counsels; designs which are veiled in a great measure from those, who are engaged in carrying them into effect. Yes, every *private* person of discretion, has some reserve in his communications with his equals and inferiors; some things which he limits to his own breast, some things in which his left hand is not permitted to know what his right hand doeth. Is such reserve expedient in the government of earthly kingdoms? Is it reasonable and right in those, who move in the humblest circles? And can it be imagined that the King of kings and Lord of lords, whose government includes all ages and all worlds, should have no secret designs, no principles of action, which are not to be communicated at once to all, who may wish to know them? Such a thought were equally impious and absurd. However much we might be gratified in knowing any thing, which God has concealed from us, we should be cautious of inquiring too curiously not only into the things themselves, but into the *reasons* of *concealment*. In some instances it may be said of God, that he 'giveth no account of his matters.' In most cases however, a little consideration will suggest to the humble and devout mind some adequate reasons for the degree of obscurity, which rests on many subjects, apparently connected with religion. Two general reasons will be mentioned.

1. Religion is a *practical* art. Like all other arts it is to be learned; and our proficiency in this as well as in other things requires principle and practice to accompany each other. General theory alone is never understood, or at best it can afford nothing more than a fruitless and perhaps a momentary entertainment. A discreet teacher in any art illustrates each principle singly and successively by thorough experiments; and the greater the indisposition of his pupils to attend to the fundamental principles already made known, the less will he be disposed to gratify their idle curiosity with those things, which are of no practical importance. These remarks apply with peculiar force to the religious education of mankind. Few, indeed, are so much engaged as they ought to be, in learning the *theory* of religion; and still it is a just complaint, that most persons know far more than they *practise*. It is painful to apply those principles, by which we are reproved and condemned. Hence we are naturally inclined to substitute something else, for religious feeling and practice, and to persuade ourselves that speculations about the circumstantials of religion constitute religion itself. This disposition of the human mind was perfectly understood by the great Author of our faith, and for this very reason, as we may suppose, he forbore to communicate many things, which might otherwise have been revealed.

2. Another reason why many things are not revealed, which may be objects of curiosity, is because they *could* not be revealed to minds so limited and feeble as ours in their present state. Almost every truth in religion is infinite in its nature and relations. Such are all the attributes of God, and such the principles of his government. To suppose that these should be thoroughly apprehended by any finite mind, however enlarged, is a plain contradiction. What an absurdity then to suppose they can be brought within the grasp of a *human* understanding! of an infant spirit just beginning to think! and such is the oldest and the wisest inhabitant of the earth. Suppose a little child in his lisping years should inquire minutely into the structure and operations of some complicated *machine;* for instance that, which measures time, and insist on being told the use of this spring and that wheel, and all the relations and dependencies, which contribute to the final effect; what language could be employed to give that child the slightest apprehension of these things. If then the lisping infant cannot be made to comprehend the most intricate inventions of man, how shall any man on earth expect, with every aid he is capable of receiving to penetrate into all the mysteries of the divine nature and government. More, unspeakably more we may hope to know in the future life; more and more as ages and milleniums roll on their endless tide; but eternity itself will never disclose all the depths and glories of divine truth. In the remotest period to which the angels of heaven can dart a thought, there will doubtless be subjects of contemplation and study both for us and for them; glorious and enrapturing truths yet unrevealed.

In review of the subject some perhaps may inquire, what principles are to direct and limit our curiosity in relation to God and religion, or how we are to determine when to indulge and when to restrain this curiosity. In reply to queries like these I would say, the first inquiry should be whether the subject in view is, in its own nature, *capable* of being understood by persons in our present situation. By this preliminary question, we might save ourselves many fruitless labors and perplexities. For instance, if it be asked how God foreknows without controlling future events, a single thought may be sufficient to show that the subject is utterly beyond our comprehension. Far easier were it for a man, blind from his birth, to understand how others see, than for the human mind to comprehend how futurity is presented to the eye of omniscience.

Secondly, In determining what are the proper subjects of religious inquiry, we should do well to consider, how far they are connected with *moral feeling* and *practice*. Enough is revealed, if suitably regarded, to make us wise, and good, and happy; and whatever tends to these blessed results, is worthy of the profoundest attention. On the contrary, where we have no reason to expect any salutary influence of this kind, we may safely conclude that the subject is not entitled to the first consideration.—Mathetes.

The Presence of God. He that remembers that God stands a Witness and a Judge beholding every secresy besides his impiety, must have put on impudence if he be not much restrained in his temptation to sin.

Taylor.

DOCTRINAL.

THE WATCHMAN.

[Continued from page 193.]

These things should all be fairly considered by us in our estimate of the conduct we still experience at the hands of our brethren, and while we make such allowance as either our imperfections or their circumstances may warrant, we should be careful to rectify if possible whatever there is amiss in our spirit and our demeanor. Then, and then only, have we a right to reprimand them for the want of charity, when we have removed the stumbling-blocks which occasion their fall. But before we say more on this head, we have to remark, in addition, that many of those who have taken a permanent station in our esteem, have indulged in a latitude of disquisition, and thrown out hints, and hazarded opinions so startling, as to alarm the less bold even of their own communion. To doubt, to question, and without ceremony, the accuracy of Paul's reasoning; to contend that the essentials of Christianity would exist if, all the books being destroyed, we knew only the simple facts of the life, death, and resurrection of Christ; to debate of the efficacy of prayer; to deny the influence of the spirit of God; to subvert the duty of public worship, not to mention the wild notions of Evanson—might indeed furnish food for the intellect and gratify the love of novelty, but must also have occasioned pain in many serious and upright Christians. We deeply regret the extent to which these things went. They could not fail to be impediments to the progress of truth. To the well-disposed they would give alarm—to friends they would occasion grief—to enemies they would serve as a handle—and with a due portion of exaggeration, they would furnish the most desirable implements for calumny to work with. Much of the latitude was indulged in, we know, merely to discover the truth. The process pursued was tentative, not didactic. The questions asked were, What is truth?—Is *this* truth? Not, What do you believe? Many things were hazarded merely that they might be tried. A collision of mind was sought, and there was, therefore, a free communication of sentiment. All this would have been very proper in a college of philosophers, where the object of all was well known, and the possibility of mistake or misrepresentation did not exist. But we must be allowed to think that it was, in the actual circumstances, carried too far; and certain we are that it was carried so far as to occasion deeprooted prejudices in the minds of pious, however mistaken, Christians. Certain philosophical notions also, on subjects relating to the human will and the human soul, by no means of a popular character, have been maintained by the great lights of our church, and therefore identified with our system. With such it has been said Unitarianism is not at all concerned. True; they form no part of Unitarian doctrine, and the more is the pity that they were ever connected with it by the press or in the pulpit. The gospel knows nothing of such matters, and it would have been well for the cause of pure religion if Unitarians had known no more. To teach or to preach on such subjects is no part of the minister's duty, and it behoves him to consider whether in doing either he is likely to incur unnecessary obloquy, to diminish his usefulness, to check the progress of the gospel truth, and the efficacy of the gospel precepts, as set forth and recommended by him. Evils of this nature have, we fear, been occasioned by indulging in philosophical speculations. And it is curious to remark, that in these speculations, as well as in religion, the nature of the conclusions was such as to place Unitarians in every case among the few, and not the many.—Thus they too easily appeared to those who were unfavorably disposed to be all over in the wrong, to choose in preference on each point the most out-of-the-way opinions, and to be prepared

To run a muck and tilt at all they meet.

Hitherto our view has been retrospective; let us now confine ourselves to the existing state of things. Still is religion cultivated amongst us too exclusively in its intellectual relations. This is our great fault—a fault preceptible in all the bearings and workings of the system. Our periodicals contain excellent nutriment for the mind, almost none for the heart. In respect of the talent they exhibit, they are far superior to any thing of the kind proceeding from the orthodox press. They will teach you, and teach you well, to think—to think accurately and liberally, 'with modesty and candor;' they establish truth and recommend its adoption and avowal; they expose error and deprecate calumny; they vindicate the rights of Christians of every denomination. Holy and religious employment! But more is needed—much more. There are, in our estimation, more errors than the doctrine of the Trinity—heresies more fatal than bigots ever imagined. The only fatal heresy is in fact the heresy of a wicked life. Nor is there any so difficult of cure. A man will more easily part with all his opinions than resign one evil habit. If so, then the moral part should receive the chief attention. The exposition should be followed up by the application of truth. Truth as it relates to the government of the conversation and the passions—that truth which is emphatically life—the life of God in the soul of man—the means of quickening all the elements of holiness within us, the means of gaining the Divine favor, and of saving the soul; this kind of truth, embracing interests of infinite importance—yet, alas! how neglected—this truth, the one thing needful—in comparison of which how little do all speculative questions appear! The moral and religious lessons of the gospel should be brought home to the bosom, illustrated by actual instances, sanctioned by Christian motives, recommended and enforced with the earnestness which befits the address of one dying creature speaking to another on the vast concerns of an eternal state. Much has been said about the evangelical spirit. Except we have read the New Testament to no account, the tenor of its writings is that of deep anxiety and deep earnestness for the immortal welfare of man, and we cannot, therefore, but consider any work, having for its object the furtherance of Christianity, as essentially defective in which this same anxiety and earnestness are not manifest. It belongs not so much to the conductors of our periodicals, as to our body at large, to remedy the evil of which we have now complained, and which conspires to prejudice the cause of truth in the estimation of the orthodox.

With a like defect is the pulpit chargeable. In that, intellect, instead of religious earnestness too much predominates. Do not let it be supposed that, in any instance, especially in the one now before us, we are derogating from the value of intellectual pursuits and intellectual excellence. They are both of high price; yet there is for the good of man a more excellent way. Truth is but a means, piety is the end; the one should be subordinate, the other paramount. The addresses with which we are favored from the pulpit are excellent as expositions of duty; but too much is conceded to taste, to merely literary excellence. We do not suppose that a preacher needs be vulgar in order to be popular; far from it. Yet there is a difference between the chaste elegance of a collegiate essay and the earnest vigor of a pulpit address. There may easily be an undue anxiety about the accuracy of words and metaphors, the adjusting of members, and the balancing of sentences. The file may be used so much as to take from the composition all its strength. The feelings may be so much restrained as to render the discourse frigid and dull. An essay is not a fit composition to take into the pulpit, because it is correctly written and soundly argued. Johnson and Addison may do to read in private, but Barrow and Channing should ascend the pulpit. Accuracy is indeed good so far as it goes, but for the pulpit it is little more than a negative good; and to accuracy must be added earnestness and animation, a devout address, a pointed and striking style. The attention must be arrested, roused, and sustained; the heart must be stirred, the conscience must be probed, the soul alarmed. And where the means of these great objects exist, we confess for ourselves, we should not be over critical; and alas for the preacher and his flock, who, to the fancied requirements of taste, sacrifices the higher qualities we have named! How pitiable to think of a man trimming a metaphor, when he should be awakening the soul! In these particulars the Unitarian pulpit appears to us defective; the intellect reigns, not the heart. There is good food if people will but come, and when they come, keep awake. But now, as of old, every one begins to make excuse, and we must *compel* them to come in. In addition we would say, the sooner our preachers discard written compositions the better, for the sake of their fellow-creatures and the cause to which they are pledged. But, alas! the taste of their hearers presents at present—how long?—an insuperable difficulty. There are too many itching ears in our congregations to permit a minister to adopt the best means of general usefulness. People go to chapel for an intellectual treat, and they are disappointed if they do not find one. They are ever craving for something new. They want an exhibition, not an exhortation. They want to be soothed, not aroused.—They want a gentleman in the pulpit, not a preacher; or, if a preacher, not 'a methodist.' We have intimated that our preachers are not to blame. What wonder if they polish their compositions even to an extreme, when, in whatever way they turn their eye in the pulpit, they see some who, having a refined taste, would abstain if that taste was not consulted; or others, who, setting themselves up as judges of composition, would go away and impair with cynical remarks the impression made on the minds of persons intent on the one thing needful? What wonder their compositions and address are cold, when the audience is small and lukewarm? What wonder their affections are dull, when the atmosphere in which they live is heavy and sluggish? They are but men; they themselves require rousing; instead of that, how often are they chilled! They require support—how often are they checked and restrained! A better state of things can proceed only from a change *in the people;* the heart must gain its legitimate influence among them, and then will the work of the ministry be magnified. Not till then; for who could stand against the chills, impediments, and opposition, which the adoption of a different style from that which prevails would at present bring on any one, especially on a young man? The same evil, only operating in a different way, has made itself felt in our missionary exertions. They too, we have reason to fear, have been unduly of an intellectual character. The work of the missionary has too often been to demolish rather than to erect. We ourselves knew one who scarcely ever preached in a strange place but he demolished in one discourse the whole fabric of orthodoxy, beginning with original sin, proceeding to the devil, the invalidity of pædo-baptism, and ending with the two natures of Christ and the doctrine of the Trinity. What could possibly be the result? The people were amazed and went home. In cases where such extremes have not been gone into, the peculiar doctrines of Unitarianism have been preached, rather than the doctrines of the gospel; error exposed, rather than truth expounded; correctness of faith, rather than correctness of life enforced; the necessity set forth, not so much of repentance as of secession. Nor do we think that a better way could be devised to diminish the prejudice that prevails against us, than by the mission of one or more preachers through the kingdom, engaged, with all seriousness and affection, to preach the simple truths of the gospel respecting life, death, and eternity; engaged to teach, not to expose—to arouse and to alarm, rather than to minister questions of debated doctrines.

WHAT CONSTITUTES A CHRISTIAN?

The following catholic and generous sentiments on this question, were expressed by the late bishop Watson, and are from 'Anecdotes of his life' The remarks on 'mysteries,' are also from the same work.

'The Christian religion is wholly comprised in the New Testament, but men have interpreted that book in various ways, and hence have sprung up a great variety of Christian churches. I scruple not giving the name of Christian churches to assemblies of men uniting together for public worship, though they may differ somewhat from each other in doctrine and in discipline, whilst they all agree in the fundamental principle of the Christian religion—that Jesus is the Christ, the Savior of the world.

'In this the Greek, the Latin, and all the reformed churches have one and the same faith. They all believe, too, that Christ rose from the dead—that there will be a resurrection of all men—that there will be a future state, in which all men will be rewarded or punished according to their works done in this. These are some of the chief points in which all churches agree; they disagree in matters of less importance; and each church esteeming itself the true church, is apt to impute not merely error, but crime to every other. This imputation I think extremely wrong—it is judging another man's servant—it is assuming dominion over another man's faith—it is having too high an opinion of our own wisdom—it is presuming that we are rendering God service, when it may be that we are merely supporting our own prejudices, flattering our own self sufficiency, and paying homage to intellectual pride.

'I do not indeed agree with those who esteem it a matter of indifference what religion a man adopts provided his life be good; yet I must think that this indifference is less exceptionable than that want of charity for those who dissent from our particular faith, which too frequently occupies the minds of well meaning zealots in every church.

'On no occasion ought we to act in opposition to our conscience, but it does not follow, that in obeying the dictates of conscience we always act rightly; for there is such a thing as an erroneous conscience, and we may not be able to detect the error. I knew a gentleman who had been brought up at Eton and at Cambridge, who from being a Protestant became a Roman Catholic. This gentleman examined the foundation of both religions, and finally settled on that of the church of Rome. He acted properly in following the impulse of his judgment. I think he formed an erroneous judgment, but that is only my opininon, in opposition to his opinion; and even admitting my opinion to be right, it would be uncharitable in me to condemn him, for God only knows whether, with his talents and constitutional turn of mind, he could have escaped the error into which he had fallen. With a similar degree of moderation, therefore, I think of the different sects of Christians. Every sect believes itself to be right, but it does not become any of them to say, --I am more righteous than my neighbor, or to think that the gates of Heaven are shut against all others.'

MYSTERIES.

'As to the mysteries of the Christian religion, it is neither your concern nor mine to explain them; for if they are mysteries, they cannot be explained. But our time may be properly employed in inquiring whether there are so many mysteries in Christianity as the Deists say there are. Man's doctrines have been imposed on the Christian world as doctrines of the gospel, which have no foundation whatever in scripture. Instead of defending these doctrines, it is the duty of a real disciple of Jesus Christ to reprobate them as gangrenous excrescences, corrupting the fair form of genuine Christianity.'

CHRISTIAN REGISTER.

BOSTON, DECEMBER 12, 1829.

ARE UNITARIANS UNIVERSALISTS?

We have said that it is wrong to confound these two classes of Christians, since the majority of Universalists in this country reject the doctrine of a future retribution, and the other portion of them insist much on the final restoration of all men to happiness, while Unitarians believe a righteous retribution after death to be an essential article of the Christian faith, and entertaining diversity of opinion on its final issue, unite in regarding discussion on this particular as of comparatively little value. We propose now to answer more definitely the inquiry, what do Unitarians believe respecting the future state of the wicked.

Let it first be observed, that there is difference of opinion on this subject among us. This circumstance has never been concealed, or been thought by us a fit occasion for wonder or censure. No attempt has been made, for no wish has been felt, to produce uniformity of sentiment. Unitarians, *as such* however, do agree in discarding the tenet of an immediate passage of all souls from life on earth to happiness in heaven. They maintain that the consequences of sin reach beyond the grave, and that the impenitent, the irreligious, the worldly, must in their several degrees of desert, experience the effects of their folly, in suffering hereafter. In regard to the nature and duration of this suffering there is variety of belief, as we shall now proceed to show.

What is the belief of Unitarians respecting a future retribution?

Some probably admit the doctrine, that the wicked shall be forever miserable. They suppose that the language of scripture and the testimony of reason concur in forbidding the hope, that they who have abused the goodness, forbearance and mercy of God here, and have resisted the influences which were suited to lead them to repentance, will be favored with greater advantages hereafter, and therefore, as they will enter the next state with the force of tastes and habits acquired in this world propelling them towards sin, they must persevere in disobedience, accumulating wretchedness as they accumulate guilt. Their condition therefore, it is argued, will be endless suffering.—Others, who may be included in this class, perhaps entertain the belief that a portion of the wicked will be brought to repentance in a future life, through the agonies of conscience and the power of new circumstances, while another portion will retain their hostility to the divine will, and be forever the subjects of woe.—We do not speak with confidence of the existence of these opinions among us, because, though we presume they are embraced, we could not name their advocate.

A second class of Unitarians believe in annihilation. They contend that the language of the New Testament teaches this doctrine with a clearness and force that cannot be evaded by fair criticism; they also think that it is sustained by reason. The incorrigibly wicked will at some period of their being, cease to exist. They, who will, may repent; they who will not, shall perish. The supporters of this doctrine affirm, that an indefinite extent of suffering, terminating in an extinction of being, is the most awful view of retribution which can be presented. The number of those who belong to this class is not large, though it probably receives accessions with the spread of Unitarianism.

By a third and numerous body the belief is cherished, that all men will be ultimately reconciled to God, and restored to his favor. They found this persuasion on the attributes of the divine character and on many texts of scripture.—They universally declare that 'the sinner will not go unpunished,' for after death there will be 'a righteous retribution,' the intensity of which language cannot describe; but that finally the stubborn will must be subdued, the rebellious soul humbled, and the immortal spirit made to desire and seek that virtue for which it was created. This is the faith of a considerable number, but we doubt whether they be a majority of the Unitarian Christians of America.

The last division of whom it remains to speak, are those who believe that Christ has announced a fearful retribution for the sinner, but that the consequences of this retribution are among the 'secret things' of God. They conceive that it was his purpose to make men holy on earth, and that for this end he revealed so much of the future life as might offer cogent motives to obedience and repentance. The condition of the soul through the whole course of eternity it was not a part of his office to disclose, and he has left the final effects of punishment in an obscurity which neither faith nor imagination can penetrate.

Whether, therefore, the wicked shall be for ever conscious of misery, or shall be brought to amendment, or shall be blotted from existence, are questions which these Unitarians do not agitate. Their creed is simply this, that every one shall receive a righteous award; the follower of Jesus shall be clothed with glory and immortality, the impenitent transgressor will endure tribulation and anguish. Experience and eternity alone can unfold the ultimate realities of existence.

This form of belief is held by very many, both young and old. It has been objected, but without justice, that this is a merely negative faith, and ought not to be considered a distinct mode of the doctrine of retribution; whereas there are certainly two positive articles of faith involved in this creed, viz. that sin will produce suffering hereafter, and that our Lord did not make a revelation of the final state of the disobedient. The reasonableness of these truths, the support which they derive from cripture with the satisfactory explanation they furnish of its language, and the power which they are suited to exert over the consciences and hearts, hopes and fears of men, recommend them to reception. If our judgment be correct, they are becoming more and more prevalent; and we think it not improbable that in a few years they will be embraced by a large majority of Unitarians in this country.

How unjust is it to confound those who hold such opinions with Universalists! These latter teach, either that suffering together with sin is confined to this life, or that the result of suffering hereafter will be the recovery of all to virtue and happiness. The former believe neither of these positions, but regard one of them as alike dangerous, irrational and unscriptural, while, on the other they contend that revelation has poured no light, and reason is unable to speak with confidence.

We have remarked that the moral efficacy of the truths professed by the class whose sentiments we last described, suggests an argument for their adoption. We regret that we have not space to enlarge on this topic. It is one of such strength and importance, that we should rejoice to present it to every one as it appears to us. We can only say that this scheme of doctrine unites the advantages of all others, since it deters the offender by the certainty of an awful punishment, and yet affords him no plea for complaint against the severity of the Judge, and by wrapping his distant fate in impenetrable darkness, it subjects the mind to the most impressive influences of alarm and terror, with which perhaps it can be visited, and still affords no opportunity for charging upon the doctrine the character of an unreasonable superstition.

The preaching of Unitarians is in harmony with their belief. It is the fruit and manifestation of their faith. They press the reality of a future retribution upon their hearers, without 'respect of persons.' Avoiding language which they do not esteem warranted by Christ, and the repetition of which they think has hardened the hearts of many, who could discover more of sound than of sense in the angry preaching of their teachers, they have been anxious to exhibit the truth in its simplicity, that it might be felt in its power. We never listened to more thrilling, or even appalling eloquence, that eloquence which produces breathless silence throughout an assembly, and makes the soul almost burst its mortal bonds—and we have heard appeals of no ordinary character from both Orthodox and Unitarian ministers—we never listened to more powerful sentiment, uttered in more impressive language, than on two or three occasions in the first course of the Sunday Evening Lectures in this city; when the preachers discoursed of 'righteousness and a judgment to come.' Our own hearts responded to the truth of their words, and though it prove us to be but as Felix, we acknowledge that we 'trembled.'

What we have written has been for those who in ignorance misapprehend, or who wilfully misrepresent our opinions. We address a single inquiry to those who maintain these opinions.—Brethren, do our characters manifest the influence of our faith? Do the solemn views which we take of retribution affect our feelings and our lives as they should? This is the great question, before which our anxiety to remove prejudice from the minds of others will almost be forgotten. Our souls' peace is in jeopardy. Our salvation rests on the answer we can return.—But even for the sake of others we should allow to these doctrines their legitimate efficacy; for others will judge the tree by its fruits. Retribution is a subject of moral interest, and unless we show that it has a moral action, men will distrust our profession of belief in its reality.

BOSTON SUNDAY SCHOOL SOCIETY.

The annual public meeting of this society was held at the Federal Street Church, on Thursday evening. The exercises were commenced by the singing of a hymn, after which prayers were offered by Rev. Mr. Ripley. The Reports by the Recording and Corresponding Secretaries were then read. The first by Mr. Lewis G. Pray, referred particularly to the schools in the city. That by the Corresponding Secretary, Dr. J. F. Flagg, embraced the accounts of schools in other places, and made us acquainted with the deep interest and attachment to Sunday schools, which a correspondence considerably extensive, had shown to exist and to be increasing in the community.

The Reports were well adapted, by the encouraging facts they furnished, in regard to the increase of the schools, and their happy influence as well on the teachers as on the taught, to inspire the friends of the institution with increased zeal, and fix in them a purpose of steady perseverance in the benevolent and important work of promoting the religious instruction of the young.

The acceptance of the Report was moved by Rev. Mr. Gannett, whose motion was seconded by Rev Mr. Parkman.

The meeting was addressed by Rev. Mr. Parkman, Rev. Mr. Farley of Providence, Dr. Follen, of Cambridge, Josiah Knapp, Esq., Rev. Mr. Gannett, and Hon. Jonathan Phillips, President of the society. A letter by Rev. Mr. Brazer of Salem, addressed to Rev. Dr. Tuckerman, Vice President of the society, was also read by Mr. Farley.

The addresses all seemed to flow from a deep conviction in the minds of the speakers, of the great practical importance of an institution like this, for superintending and promoting the religious education of the young. There was no repetition, by the different speakers, of the sentiments of each other. The various advantages of well conducted Sunday Schools, were, in the whole, well and fully set forth, and by some of the speakers their importance was enforced with great power, and with an eloquence to which the most insensible must have listened with delight. The theme itself was inspiring to every good mind; and touched, as some part of the time it was, by masterly hands, awakened in a high degree those peculiar sensations of pleasure which are the necessary attendants of strong benevolent purposes and desires.

The motion for the acceptance of the Reports was passed, and the services of the evening were concluded by the hymn, beginning

'From all who dwell below the skies,' &c.

The number and respectability of the audience assembled on this occasion and the apparently earnest attention given to the exercises, afford a gratifying proof of the deep interest in Sunday Schools, which pervades the public mind, and confirm the hope, that the friends and managers of the Sunday School Society will be sustained and encouraged in their efforts to give the influence of this society a still greater extension and efficiency.

CRITICAL NOTICES.

'A CATECHISM OF NATURAL THEOLOGY.'—Portland, 1829.

From the dedication of this volume to the teachers of the Sunday School, in the First Parish in Portland, we learn that we are indebted for it, to their talented pastor, the Rev. Dr. Nichols.

We deem it a seasonable and valuable offering to the cause of religious education. It will help to supply a deficiency which every teacher must have felt in the course of instruction, especially, for pupils sufficiently advanced to comprehend the leading truths of natural theology, but not quite capable of entering into elaborate, scientific discussions. We believe it is a great error, to make the Bible the only source of instruction in our Sunday Schools; when that directs us so explicitly, to consider the 'fowls of the air, and the beasts of the field;' 'the Heavens which declare the glory of God; the sea, which is his, for he made it; the earth, which is full of his goodness; and the human frame, so fearfully and wonderfully made;' and when the works of creation, in themselves, are so attractive to youthful curiosity, and so rich in glorious revelations of the wisdom and love of their Maker. We would have every child,—as soon as his mind will permit the attempt,—diligently instructed, in the wonders of the universe, in which he dwells, and of which he is a part; we would have the realities, which are around, above and within him, early unfolded to his eager gaze, that he may learn, what he is, himself, and what are the relations, in which he is placed. No doubt, all enlightened parents and teachers, would agree with us, in this view of the importance of an acquaintance with nature. But the difficulty is, to convey the instructions, to the children's minds. We have had no books, fully adapted to assist us in the attempt. Works on natural theology have been written for scholars and philosophers, rather than for children. They have been filled with argument, whereas children need illustrations.

Dr. Nichols, in this volume, has endeavored to embody the great facts of natural theology, in familiar language, and to make them so plain to the teacher, that he may successfully illustrate them to his youthful pupils. He takes up the leading topics in a natural order, beginning with the human frame, and pointing out, the remarkable proofs of divine wisdom, in the construction of the head, the eye, the ear, the bones, the muscles and tendons, the alimentary organs, the mechanism of the voice, the digestive powers and the circulation of the blood,—he proceeds to the covering of different animals, and their instincts, and concludes with the consideration of the facts presented by the sciences of Botany and Astronomy, which illustrate the power and providence of God.

We think the author has shewn his usual good judgment, in the topics, which he has selected, and the use he has made of the most valuable suggestions of writers on the subject, from the standard work of Paley, to the admirable Treatises on Animal Mechanics, by Charles Bell.

We recommend it, strongly and confidently, to the parents, who conduct the religious education of their children, and to the teachers of our Sunday Schools, of pupils over the age of 12, to make themselves well acquainted with the facts and principles, contained in this compilation, and then, to employ them, in their daily and weekly attempts, to impress the youthful minds of their charge, with the knowledge and love of God.

The author intimates that he has reserved for another opportunity, the 'natural theology of the mind, which is not less replete with the indications of a wise and benevolent author, than the physical structure.'

We sincerely hope that he may give us a second volume, on this most interesting subject. It is a field from which an abundant harvest could be gathered, and in which the laborers have been few.

THE LIBERAL PREACHER, *for December*, 1829.—This number contains a sermon, by Rev. Mr. TRACY, on 'the death of Belshazzar,' from Dan. v. 30. 'In that night was Belshazzar, king of the Chaldeans, slain.'

The subject selected by the preacher, has been rarely used in the instructions of the pulpit; though it possesses a deep moral and religious interest. At the same time, to do full justice to all the solemn and sublime associations, connected with the event, requires so masterly a hand, that few writers have ventured to approach it.

The present discourse, contains a lively description of the circumstances of the occasion, on which Belshazzar had made a great feast for a thousand of his nobles, and was drinking wine with them, and praising the gods of gold and silver, of brass and iron, of wood and stone: when in the same hour, came forth the fingers of a man's hand, which wrote over against the chandalier, upon the wall of the king's palace; so that the king's countenance was changed, and his thoughts troubled, and the joints of his loins were loosed, and his knees smote one against the other.

The consternation of the idolatrous monarch; his anxiety to hear an interpretation of the vision; his interview with Daniel; the terrible predictions of the prophet, and their awful accomplishment, are pourtrayed, with a fidelity, which brings the scene directly before the mind and leaves on it a deep impression. The sermon closes, with several practical reflections, suggested by the subject, and well calculated to be useful.

Its prevailing fault, seems to arise from the author's dread of common place, which leads him to trains of thought and modes of expression, more remarkable for their originality, than their good taste. This perhaps, is not wholly compensated, by the serious and earnest tone, which runs through his composition.

THE UNITARIAN ADVOCATE, No. 6. *for December*, 1829.

This is the last number of the fourth volume, and presents a greater variety than most which have preceded it. The first article, an 'insensibility to the flight of time,' though on so trite a theme, is written with great beauty, and cannot be read, without effect. It is followed by a short piece, apparently from the same hand, entitled 'death in infancy,' and is full of consoling reflections, to those who mourn the early victims of death, 'when no stain of sin has sullied the whiteness of the soul, no chain of habit has been fastened on the free and quiet heart; no remorse has corroded, no anguish has pierced it.' The writer well inquires 'shall we say that death here is not gain? Will not the voice within us plead forever against the cruel dogma, which declares that there is evil merited or evil to be feared for infants?'

The next is a long and desultory article, on 'Paul's Vision at Troas,' succeeded by another with the same signature, on the 'spirit of improvement,' and with the intervention of an extract from a sensible sermon, on 'preaching Christ,' by J. G. Robberds of Manchester, and a discussion of the meaning of the term, 'Christian believer,' is followed up with the closing prose article, by the same writer, on 'the young ruler of Judea.' We regret that the valuable thoughts, presented in these articles, are not conveyed in a more chaste and compact style; for many readers would be so struck with their peculiarities of manner, as to lose sight of the real merit, which they possess.

We recognize the hand of an esteemed contributor in two sweet and touching poetical pieces, on 'the interment of a wife in a domestic cemetry,' and 'on an infant prepared for the grave.' We learn from the advertisement, that some changes are contemplated in the publication and editorial arrangements of the Advocate; and though, we are not aware of their precise object, we hope they will give additional spirit and value, to this little work, which has heretofore presented such worthy claims, upon the public favor. If we are now to take leave of the gentleman, under whose management the Advocate has acquired its present reputation, we would express our satisfaction, with his zealous and judicious labors, in times past, and our best wishes for the establishment of his health, and continuance of his usefulness.

Prayers and Meditations by DAVID HARTLEY, M. D. *Second American Edition.* Cambridge. 1829.

We would fain hope, that the demand for another edition of these admirable devotional exercises, is a proof of an improving taste and spirit in our religious community. Hartley, was a Christian and a philosopher; and whatever we may think of his speculations, there can be but one opinion, with respect to his piety. It is seldom, indeed, that a turn for the most abstruse inquiries, is united in the same individual, with such humble faith and ardent devotion.

The prayers and meditations, which compose this volume seem to be the natural breathings of a heavenly spirit. They are chaste, simple, earnest, sincere. We scarcely know any thing, which can be more safely recommended, as an aid to devotional reflection, and a fit companion to the retirement of rational Christians.

The present edition is enriched with several additional prayers, selected for the use of families, and well adapted to the purpose for which they are intended.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

GLOUCESTER RELIGIOUS SOCIETY.

MR. REED,—I notice in the Christian Register a disposition to learn, and to state fairly, the facts concerning the late council at Gloucester; but the most important facts seem not to have been disclosed. If no additional statement be made, many persons will probably infer that Mr. Hildreth's sentiments and style of preaching have changed since his settlement; and that he has, in this way, given occasion for the secession from his church, and for the interference of an *ex parte* council. The following facts will set the whole matter in a just light.

For nearly twenty years before Hr. Hildreth was settled at Gloucester, he was in the habit of preaching,—not as a settled minister, but in the way of supplying vacant pulpits, and affording friendly aid to his brethren who needed assistance.

He was never a party man; but his serious, practical preaching was acceptable in the societies called *orthodox*, and in those called *liberal*. While he was professor in the academy at Exeter, he was employed a great part of the time by some *orthodox* society; and he then exchanged with many of *both parties*. Such was the custom of those times.

For several years before he was settled at Gloucester, the parish had been much divided. Several attempts had been made to settle men who were avowedly of the *Orthodox*, and also those who were avowedly of the *Unitarian* party. The parish could not support a party man; and therefore could not settle one.

Mr. Hildreth was invited there to preach, because it was believed that he would limit his discourses, and his whole ministry, to teaching plain, practical religion. The whole parish and church were satisfied from the specimens he gave, while a candidate, that his ministry would be of the character here mentioned. Some of each party might have preferred a party man; but they agreed *unanimously*, that he was the proper man to be settled among them.

In selecting a council to settle him, it was to be expected that some from each party would be invited. I am not certain that I remember the names of all the gentlemen who composed that council. Dr. Holmes of Cambridge, preached the sermon; Mr. Jewett of Sandy Bay Parish in Gloucester, gave the Right Hand of Fellowship; Mr. Miltemore of Newbury, I think, gave the Charge; Mr. Cornelius of Salem, was also another of the *Orthodox* members. Dr. Foster of Brighton, and Dr. Andrews of Newburyport, were *Unitarian* members. This statement shows what churches were *united* in ordaining Mr. Hildreth, over the First church and parish in Gloucester.

In those days it was common for many ministers of each party, to exchange with some of the other party; and who would have doubted that Mr. Hildreth would be thought at liberty to exchange with such men as united in his ordination?

But times have altered. Since his ordination many of the *orthodox* have combined to enforce a restrictive system. They not only decline all exchanges with *Unitarians*, but all fellowship with those who claim and exercise the right to make such exchanges. By the same system, it is also rendered nearly essential, that every *Orthodox* minister should belong to some *conference of churches*. It is not necessary to tell you for what purpose these conferences are established.

Now, sir, let it be remembered, that Mr. Hildreth was settled at Gloucester because he was *not* a party man; and that he has steadfastly refused to become a party man. While some of the churches, which united in ordaining him, have adopted a new system he has remained unchanged; and has claimed and defended the rights, which were guaranteed to him by the terms and manner of his settlement.

It is not even pretended, that there has been any change in his sentiments; and those who are acquainted with his ministry, dare not for a moment accuse him of departing from the principles and habits, which were known and approved when he was settled.

You have now before you the true causes of the difficulty in relation to Mr. Hildreth. When the *Orthodox* ministers found that they could not make him unite in their party measures, they denounced him; and some of them have, for a year or two, been trying to divide his parish. At length they have succeeded in making *two men*, and *five women*, secede from the church. The church contains but few men, but I believe the number of females is about *seventy*. Had the neighboring ministers attended to the duties of their own ministry, instead of intermeddling, the church and parish might still have been perfectly united in Mr. Hildreth. Where can another parish be found, in which such interference would not have produced more effect?

The council who thus gravely organized this new church of seven individuals, is said to have consisted of seven members. It is no part of my purpose to censure them, nor the church which they formed. My object is to make the facts in the case appear distinctly, in order that it may be known, that the difficulty has not been caused by any change in Mr. Hildreth, but by the new restrictive system of the *Orthodox party*.

[For the Christian Register.]

NATURAL SENSE OF ACCOUNTABLENESS.

There is a feeling which God has kindled in the human heart, that more than all others teaches us that we were designed for religion. There is in every human being, a sense of accountability, which nothing can entirely eradicate. Some sense of right and wrong, of good and evil, is universal; and no one can persuade himself that both are equally indifferent, or entirely silence the voice which commands to the one and solemnly warns from the other. We feel that we are accountable, independently of all notions of reward or punishment. A deed of goodness brings with it a delight and satisfaction, into which no hope of reward has entered; and there is an oppressive sense of guilt, a shame which bows down the spirit, a remorse which fills the soul with bitterness and misery, where there exists no fear of punishment. How often have we seen criminals, when secure from detection by any other means, voluntarily yield themselves to the vengeance of violated law, rather than endure the agonies of a wounded conscience. Besides, we cannot free ourselves from the deep conviction, that there is a higher tribunal than that within our own bosoms, to which we are accountable. We feel that there is an eye upon us, whose vigilance we cannot elude; that there is a power which ever surrounds us, whose might we cannot escape; that there is a seat of judgment prepared, before which we shall one day appear.

And why does a fearless confidence, a sense of security, a quiet and composure of soul, and silent anticipations of higher rewards, attend a course of virtue; and why does a secret, indefinable and unslumbering dread, even amidst prosperous wickedness,

a terrible foreboding of wrath to come, ever shed gloom and wretchedness over a life of guilt, but to teach us that God has designed us for religion, and has implanted these feelings in our very nature, to animate us to do his will, or to terrify us from iniquity?

N. C. S.

[For the Christian Register.]

PENITENCE.

The habit of reflecting on our deficiencies and sins is necessary to that penitential temper which the gospel requires. We should remember that the dispositions which Christians are to form are habitual dispositions.—The spirit of its selfdenial, its devotion, its charity, its heavenly mindedness are to be diffused in their influence over our whole character, and mingle in the ordinary train of our thoughts and feelings. And it is the same with penitence. Repentance does not consist in a single act, or a short season of excited feelings, which the bitterness of an awakened conscience and fears of divine wrath have kindled. We need sorrow for sin so long as we continue to be weak and erring creatures, defective in our best service and stained with continual guilt; and it is never to fail from the heart, till the spirit, which now struggles with infirmity, is perfected in Heaven.

In the course of a life over which the gospel has general influence, flagrant violations of its laws do not often occur. The sins of such a life are generally sins of omission, or a want of some, or great defects in others, of those dispositions, which unite to form the character of the perfect man in Christ. In the view in which the gospel places our duties, careless omissions, and the neglect of cultivating Christian tempers, are often represented as equally fatal to our final salvation as actual transgressions. Yet how common is it to think little of sins of negligence! An open violation of a positive command would humble many a heart in deep penitence, which yet is forgetful and unconcerned at the long list of its deficiencies and neglects. We think little of the levity of our minds, our want of affection towards God, and our carelessness in his worship, we think little of our procrastinations of duty, our failing resolutions and broken vows, our want of selfdenial, and humility, and charity, and spirituality of affection; though these deficiencies indicate the want of the Christian temper as well as actual transgressions, and need as deep repentance in order to be forgiven. These deficiencies in all of us are constant, habitual; and therefore need an habitual penitence. N. C. S.

RELIGIOUS INTELLIGENCE.

EPISCOPAL CHURCH.

A report has been recently made of the condition of the Episcopal Church in the New England states. We collect the following facts and statements.

Maine.—There are, as yet, but three organized Episcopal congregations in Maine. 'Were the necessary means afforded,' we are told that before a twelve month the number might be doubled. In regard to missions it is said, 'No part of the Union affords a more extensive field for missionary exertion, and none, certainly, more needs assistance.'

New Hampshire.—There are eight Episcopal Churches in this state. The condition of the churches is considered flourishing. Special efforts are made for the General Missionary Society of the church.

Massachusetts.—The number of the Episcopal clergy in this state is thirty one. The number of congregations is twenty eight—the number of communicants 1415. The report says, that there is a gradual but steady increase of the denomination, in this state. Much is said of the want of ministers. There is but one Episcopal candidate for the ministry in the state. 'A source of supply,' says the report, 'which has long been found insufficient, is becoming less and less so. While the field is widely extending itself before us, it is truly painful to observe, that the supply of laborers is diminishing.'

Vermont.—The number of Episcopal clergymen in Vermont is nine. There are two candidates for the ministry, and several others in a course of education for the profession. From the general aspect of the report, we should judge that the cause of Episcopacy, was, on the whole declining in Vermont.

Rhode Island.—The Report speaks favorably of the state of the church in Rhode Island; but no statements are made in regard to the number of churches or clergymen.

Connecticut.—This state seems to stand far before any other of the New England states, in the number of Episcopal churches and clergymen. We are informed that the number of parishes is seventy eight, and the number of clergymen fifty nine. The present number of candidates for holy orders is twelve.

With the view to further the means of religious instruction in the colony at Liberia, a Foreign Mission School has been established at Hartford, for the education of young men of color, for usefulness in the colony, as missionaries, catechists and schoolmasters. The present number of persons at this school is four—one of them a graduate of Amherst college.

There is also in this state an institution, called the *Church Scholarship Society*. Its object is to assist meritorious young men of the Episcopal Church, in obtaining a collegiate education. When the funds will justify it, appropriations will be made to assist young men in their theological studies. The funds of the society are about $6000.

Unitarian Society in Cincinnati. A society of Unitarian Christians was organized in the early part of the current year in Cincinnati, Ohio Their first preacher was Rev. Mr. Green, late of Lynn. Since his return from there, the society has been favored, during part of the time, with the services of Rev. Mr. Pierpont, of this city. We are indebted to the Boston Courier for the following account. After stating that Mr. Pierpont had been absent from his congregation in this city for some months, on a tour to the Western states, the Courier proceeds to say,—

'From a friend, who has seen some of his letters to his family, we learn that Mr. Pierpont, after spending some weeks at Cincinnati, journeyed down the Ohio and up the Mississippi and Missouri, and had preached at St. Louis and St. Charles; that he had returned across Illinois, Indiana and Ohio to Cincinnati, and would travel homeward by the way of Washington. The newspapers of Cincinnati have occasionally noticed the services of Mr. Pierpont, in such a manner as leads us to infer that they have been acceptable and useful. The "Sentinel" of Nov. 21, states that Mr. Pierpont's preaching has been numerously attended, and that the crowded congregations have been highly gratified. It speaks of his commanding eloquence, and pronounces, emphatically, upon the matter of his discourses as calculated to do good. It is stated that the Unitarian Society have a place of worship nearly finished. We believe that this society has no stated minister, and that Mr. Pierpont is one of the first preachers of that denomination who has visited the place.'

Ordination at Lynn. On Wednesday the 9th inst. the Rev. David Barlow, late a member of the Theological School at Cambridge, was ordained as pastor of the Second Congregational Society in Lynn. Sermon by Rev. Dr. Lowell of this city. A further account of the exercises will be given next week.

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of eight dollars from the Princeton Female Benevolent Society.

Also, seventeen dollars from the Princeton Branch of the Evangelical Missionary Society, by the hands of Rev. Samuel Clarke.

LITERARY INTELLIGENCE.

University of Pennsylvania. This institution, situated at Philadelphia, has, at present *ninety five* students. The department of instruction is considered, at present, to be efficient and successful, so that the trustees, who formerly sent their sons abroad for their education, are now educating them at home.

La Place's Celestial Mechanics. A translation of this far famed work with notes and comments, has just been published in this city. The Middletown Gazette has the following paragraph, in relation to this work.

'To Hon. Nathaniel Bowdich is owed the obligation due from all lovers of philosophy, for introducing into the English language this great achievement of human science; and perhaps, there is no man living, who could bring to such a task higher qualifications. We feel proud, as Americans, that to our country belongs the praise of having given to the world, the first translation of the work which has completed what the immortal Newton began. When he wrote his Principia, the first beginnings in this western world had scarcely been made. We have an edition of his work, corrected by his own hand, and we have looked at it as a sort of relic of that mind whose productions have aided materially to establish the peace and happiness of Christendom—to give a new tone to human existence, and change the whole countenance of society. Tis only a point of time in the history of the world since Newton died; and now a community has arisen here, on these western shores, to aid in the furtherance to their perfect developement, of the great principles and truths of which he gave but a general view. We say again we are proud that an American should have done this.

'The volume published contains 750 quarto pages. The second volume is now in press, and will be followed in due time by three or four others.'

Encyclopædia Americana. This is the title of a work now in a course of publication, at Philadelphia, by Messrs Carey Lea & Carey. Among the favorable sentiments in regard to it expressed by literary men, we quote the following.

Winter-Hill, Charlestown, Nov. 17 1829.

I entirely concur in the opinion expressed in the foregoing pages, of the merit of the Lexicon for Conversation. It is somewhat of the nature of an Encyclopædia, intended, however, for convenient and popular use. Although, of the great number of articles contained in it, all are not equally well executed, no work, that I am acquainted with, contains such an amount and variety of information, in a form so accessible and commodious. The alterations proposed by Dr. Lieber seem to me calculated to render it still more valuable in this country; and with them, it will be, in my opinion, the best work for convenient general reference, in the English language. So deeply impressed have I been with the merit of the work, that, without having heard of Dr. Lieber's proposal to undertake a translation, I had determined to recommend to some of the principal booksellers to endeavor to procure a translator of it. EDWARD EVERETT.

Wesleyan College. The Wesleyan College has been located, by the Methodist Convention now in session in this city, at Middletown, in this State.—This choice of site, a fortunate one, in every respect, was induced we presume, by very liberal propositions, made by the citizens of M. They engage to raise the sum of $20,000 in addition to a grant of the building formerly occupied by the Military School.

N. Haven Adv.

The Philadelphian has been sold by Mr. Ludlow the former proprietor to Mr. Geddes, the printer. It is to be conducted hereafter by the Rev. E. S. Ely, D. D.

The Latin letters of *Marcus Aurelius*, recovered by the Abbe Mai, have been translated into French at Paris. They are nearly two hundred in number, and said to possess extraordinary interest.

The Russians are said to have already made many curious and valuable literary discoveries in the various libraries of Adrianople.

It is stated in a Paris paper, that the poems of the King of Bavaria have actually been interdicted in Austria, as of a republican and seditious tendency!

A Scotch paper announces that the *Edinburgh Review* has changed its Editor, and in future, that Mr, Ritchie will only contribute to the work, if his new avocation should permit him to be even a contributor.

DOMESTIC SUMMARY.

Boston Society for the Diffusion of Useful Knowledge. Dr. Lieber will repeat his lecture on 'the causes of the decline of the Turkish Empire,' this evening, at 7 o'clock at the Hall of the Athenæum. Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

On the 29th ultimo the Woolen Factory in Fairhaven, Vermont, belonging to Messrs. Leonard & Wright was destroyed, together with the machinery, by fire. Estimated loss $4000, no part of which was insured.

President's Message. After the usual greetings of the occasion the President proceeds to speak of our foreign relations. No differences with foreign powers exist, except with England, France Spain, and Den mark. Those with England relate to boundary, and are in a course of adjustment. Those with France relate to an indemnification claimed by our Government for spoliations on our commerce during the reign of Bonaparte. A hope of adjustment is expressed. The differences with Spain. are in regard both to spoliations, and to general commercial intercourse. Those with Denmark relate also to spoliations.

Allusions were made to the state of the South American Republics, and the hope expressed that their affairs were beginning to assume a more encouraging aspect.

An amendment was recommended of that part of the Constitution relating to the election of President.

The Message also recommends some modification of the tariff; speaks encouragingly of the state of the public Treasury. The remaining topics treated in the Message are the Revenue, the Militia, the Indians, the Navy, the Post Office, the Judiciary, the United States Bank, &c. We have only room to name the subjects, without giving any outline of the views of the Executive any further than to state generally, that though it contains several suggestions which will not meet the views of the people generally, yet as a whole, we should judge it was adapted to make impressions somewhat favorable on the public mind.

U. S. Supreme Court. The names, residences, and dates of appointment of the present members of the Supreme Court of the United States are as follows.

Chief Justice, John Marshall, Richmond, Virginia, 31st Jan, 1801. Associate Justices,* William Johnson, Charleston, S. C. 26th March, 1804; Joseph Story, Salem, Mass. 18th Nov. 1811; Gabriel Duval, Maryland, 18th Nov. 1811; Smith Thomson, New-York, 9th Dec. 1823; John McLean, Cincinnati, Ohio, March 1829.

* Late Judge Washington was appointed in 1798.

The Greek Senate has passed a decree for the establishment of a mint for the coinage of Grecian Money. The coins are to have the President's bust on them.

Pall.

The remains of the late Judge WASHINGTON, were, on Sunday, brought to Mount Vernon, in the steamboat Colombia. A large concourse of citizens assembled to pay the last tribute of respect to the memory of this excellent man. The funeral service was performed by the Rev. Mr. Jackson, of this place. The remains were then deposited in the same vault where rost the ashes of his illustrious uncle.—*Alex. Gaz.*

The remains of the late George Washington Adams were brought from New-York a few days since, and deposited in the family tomb at Quincy.

Weighty Charge against Printers. The Grand Jurors of Richmond County, Georgia, Charles Lapuzan, foreman, have made presentment, as an evil and one which they understand prevails too generally, the practice of printers and publishers of newspapers throughout the State, but particularly in the city of Augusta, of employing Negroes in the different departments of their establishments; thereby affording them the best possible means of learning to read writing, and affording a source of information to that class of population, which sound policy forbids.'

An application is expected to be made to Congress for the admission of Florida into the Union as a State.

A project has been started for cutting a canal across Hallett's Cove, by which the dangers and obstructions to the navigation of Hurl Gate may be avoided. The ground has been surveyed by De Witt Clinton, Esq., The Canal would be 2,400 running feet in length, and with a width of 127 feet, and a depth of 28 1-2 feet, is estimated to cost $162,152.

Mount Vernon, so interesting to every American, as the residence and burial place of General Washington, will not pass into strange hands in consequence of the death of its late proprietor, Judge Washington. It will devolve upon the nephew of the Judge, John Adams Washington. of Jefferson County, Virginia, a gentleman of large estate and distinguished as a skilful and zealous agriculturist.

Challenging. At a late session of the Supreme Court in Wayne county, Georgia, a gentleman was fined 300 dollars for sending a challenge to another.

It is reported the Secretary of the Navy recommends the number of Navy Yards to be reduced to two, one in the Narraganset, and the other in the Chesapeake. To the first Charlestown to be retained as an appendage, and to the last Washington. There is no Navy Yard now in the Narraganset. *Pall.*

FOREIGN SUMMARY.

From Europe. English papers to Oct. 31 have been received. The latest dates from Constantinople are to Sept. 28. We learn that the Sultan was about sending an ambassador to St. Petersburg, to solicit the Emperor to modify the terms of indemnity, as they were so heavy that the Sultan could not meet them. The Sultan had sent to the Emperor as a present, a cloak of Ermine, with a diamond agraffe, and ten shawls, adorned with pearls, to the Empress.

It appears that tranquility was not fully restored to Constantinople, as there were apprehensions of new difficulties, on account of the supposed inability of the Porte to comply with the severe conditions in regard to the indemnity. We copy the following paragraphs.

The very fact of the Sultan's sending such a mission, shows how much he has been humbled. Hitherto the representative of Mahomet has never sent an Ambassador to any court. It was enough for him to condescend to *receive* a minister from any nation of Christian *dogs*.

The ruin and desolation of the Turkish army and empire, is considered as without parallel. The regulars threw away their arms in whole bodies. The irregular troops fled with their arms. Near Constantinople a body of about 25,000 fugitives had assembled, whom the Sultan would not venture to admit to the city. In the villages and towns, the women were seen running with cries of terror about the streets, to save their children.

Later from Europe. English papers to Nov. 2nd have been received at New York.

There is no news of much moment.

It appears, that though the times have been greatly depressed, the consumption of American Cotton has been greater, during the past year, than in any year previously.

Greece. We know not what reliance should be placed on the suggestions in regard to a Grecian Monarchy, in the following article translated for the Boston Palladium, from the Smyrna Courier. It appears to be an extract of a letter dated Syra Sept. 8.

The Grecian President has determined to send a Deputation to the Soverigns of the three Allied Powers, to thank them for protection accorded to Greece. Count Viara will be the Envoy to London, M. Mavrocordato to Paris, and M. Colletti to Petersburg. A fourth nomination will take place for Bavaria. The intention of the President, in hastening the departure of these Ambassadors, is evident. He wishes, in causing his Representatives to be admitted to the three Courts of the Mediation, to establish a precedent of Sovereignty, which shall have all its force when the meditation shall decide the question of erecting Greece into a Monarchy, and choosing him the Chief. He is sure of the assent of Russia, and judges, by the past, of the facility with which, the two other Cabinets will sanction, or, at least, respect what shall be done.—Thus the three Envoys have orders the most pressing to use all diligence to reach their posts. From a mission of gratitude to one of diplomacy there is but a step, and flattery is the soul of both. They will take care that the bearers of Hellenic Gratitude be very soon transformed into the Ambassadors, officially recognized, of Count Capodistrias, Sovereign in fact of the People of Greece.

Slavery Abolished in Mexico. Guerrero, the President of Mexico, issued a decree on the 15th of September, abolishing slavery throughout the whole extent of the republic. 'Desiring to signalize' he says, 'the year 1829, the Anniversary of our Independence by an act of national justice and beneficence that may turn to the benefit and support of such a valuable good; that may co-operate to the aggrandizement of the Republic, and return to an unfortunate portion of its inhabitants those rights which they hold from nature, and that the people protect by wise and equitable laws, in conformity with the 30th Article of the Constitutive Act. Making use of the extraordinary faculties which have been granted to the executive, I thus decree:

'1. Slavery is forever abolished in the Republic.

'2. Consequently, all those individuals, who, until this day, looked upon themselves as slaves, are free.

'3. When the financial situation of the Republic will admit, the proprietors of slaves shall be indemnified, and the indemnification be regulated by a law.

Papal Bull. A letter from Madeira of Oct. 39, speaks of a Bull having been issued by the Pope, excommunicating all the priests and preachers who have spoken against Don Pedro or Donna Maria 2nd.

According to a calculation recently made, there are 103 canals in Great Britain, extending 2682 miles, formed at an expense of thirty millions sterling.

It is said Bolivar, President of Columbia, intends to visit Europe.

MARRIAGES.

In this city, Mr. Levi Lock of Lexington, to Miss Susan Simonds. By Rev. Mr. Lowell, Mr. Caleb Andrews to Mrs. Caroline H. Crafts. By Rev. Mr. Dean, Mr. George W. Coombs of Salem, to Miss Ann Cloutman, of this city.

In East Cambridge, Mr. Benjamin B. Reed of Salem, to Miss Emeline Harrington.

In Wrentham, Mr. Calvin Kingsbury of Salem, to Miss Mary Blake.

In Middleboro', on the 28th ult. by Rev. Mr. Eaton, Mr. Samuel Barrett of Cambridgeport, to Miss Anne Juliet Eddy, daughter of Zechariah Eddy, Esq. of the former place.

In Newbury, Mr. John Lee, of Amesbury, to Miss Hannah F. Colby, daughter of Capt. Joseph L. Colby. Mr. Moses Coffin to Miss Harriet Little, eldest daughter of Mr. Michael Little.

In Portsmouth, Mr. Samuel Mendoin to Miss Adeline Dimpsey. Mr. Waterman Wood to Mrs. Baker.

DEATHS.

In this city, Jeremiah Cotton, jr. aged 20. Lydia Master, aged 52. Patrick Phologan, aged 35. Mary Ellen, daughter of Mr. Edward and Mrs. Mary Preston, aged 22 months. Mary Jarvis Collins, only child of Mr. Ebenezer and Mrs. Eunice C. aged 5 months. Caroline Chandler, eldest child of Mr. Increase S. and Mrs. Sarah W. Withington, aged 3 years. Mrs. Catherine Coolidge, relict of Joseph Coolidge, Esq. aged 74. Francis James Henry, son of Mr. James Henry, aged 10.

In Salem, Mrs. Anne Phelps, aged 85.

In Andover, Mr. George Abbott of Salem, aged 75.

In Tisbury, Mrs. Lydia Athearn, widow of Mr. Joseph Athern, aged about 82.

PROSPECTUS
OF THE
UNITARIAN ADVOCATE
AND
RELIGIOUS MISCELLANY
(*New Series.*)
Conducted by an Association of Gentlemen.

THIS work is intended for the defence and wider dissemination of the religious views which commend themselves to the Unitarian, as the most scriptural and rational. But in pursuing these objects, we hope never to forget that the great principles of Christianity are the peculiar property of no denomination of Christians, but are held in common by they all. While we strive to dispel those prejudices which give to error its most efficient support, we shall labor yet more earnestly to correct those misapprehensions which have reached the heart with their influence, and caused a feeling of abhorrence to mingle with the love of supposed truth in the minds of our opponents.

The Unitarian Advocate and Religious Miscellany is open for discussions on all important topics of morals and religion. Essays and Dissertations relating to Scriptural interpretation, and adapted to throw light on the sacred volume, and assist the serious inquirer in his pursuit of truth, will be especially welcome. A temperate exposure of prevailing erroneous opinions, and an open though charitable and candid defence of what is esteemed important truth in opposition to these opinions, will be frequently attempted in this work.

Writers will receive 50 cents a page for all matter contributed and accepted.

CONDITIONS.

I. The Unitarian Advocate and Religious Miscellany will be published on the first day of every month, commencing with January, 1830, each number to contain 48 pages, duodecimo, handsomely printed on superfine paper, with new type—the whole making two volumes a year, of 288 pages each.

II. Price, Two Dollars a year—to be paid on the delivery of the 3d number.

III. Any person who shall procure five subscribers, shall receive one copy gratis.

IV. Agents will be supplied with the work on the following terms, viz: For one hundred copies, one third discount; fifty copies, one fourth discount.—Any number less than fifty, one fifth discount.

All communications in any way relating to the work to be made to the publisher.

Subscriptions received by the publisher, Boston; by David Felt, N. York; Thomas P. Ash, Philadelphia; Toy & Lucas, Baltimore; Thomas Cousins, Charleston, S. C.; and by Agents in all the principal towns in the United States.

L. C. BOWLES, *Publisher, Boston.*

JUVENILE LYCEUM.

MR. HOLBROOK will be happy in aiding the young people of Boston in providing *themselves* with a place of resort which shall combine instruction and other amusement. He has provided a deposit for collections in Natural History and the Arts, where specimens contributed by young ladies and gentlemen will be preserved for the use of themselves and friends, especially their parents and teachers. Experiments and illustrations will be given to explain the principles of Science, and the pupils will have an opportunity to illustrate to *each other*.

Parents and teachers are invited to accompany their children and pupils to the lectures at all times when it is convenient to themselves.

Mr. Grund who is well known as a distinguished Mathematician, and a thorough and skilful teacher in *Exact Sciences*, will give instruction in the Mathematics, both to children and adults, and at such times as will not interrupt the ordinary pursuits of business.

Mr. Russell late Editor of the Journal of Education will give lessons in Elocution, and also meet reading circles of ladies and gentlemen if it should be desired.

A course of illustrations and experiments for young ladies and misses will commence on Wednesday next at 3 o'clock, P. M. A course for lads on Saturday at the same hour.

Tickets and further information may be had at the Bookstore of Carter & Hendee. Dec. 12.

MUNROE & FRANCIS

HAVE published the following new works for CHRISTMAS and NEW YEAR'S PRESENTS.

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is a reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous sports. Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Chequers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxes and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous cuts, and a complete index. It will be done up in a handsome style for a Christmas and New Year's Present.

Fables for the Nursery; a most instructive and entertaining little work for young children, embellished with twentyeight fine wood cuts, and printed in a clear and neat style on fine paper. Containing The Little Boy and the Lizard; or Mutual Kindness. The Monkey and Lapdog. Vanity Punished; or, the Peacock that would go to the Fair. Velvet and Busy; or, Idleness and Industry. The Three Hedgehogs; or, Punishment for Disobedience. The Danger of Keeping Bad Company. The Learned Pig; or, the Folly of Discontent. The Ape and the Ass. The Proud Frog. The Grateful Crane. The King of the Fen. The Covetous Boy and the Goose. The Peacock and his Fellow Travellers. Second part of the same. The Young Stag. The Shetland Pony. The Rook and the Pitcher. Mudge the Owl. The Faithful Dog.

Columbus, Or, The Discovery of America; a very beautifully written life of that great Navigator, expressly for children, and translated into English by Mrs. ELIZABETH HELME, author of many useful works for youth. With a lithographic frontispiece, representing the first landing of Columbus in America

Cortez, Or, The Conquest of Mexico, by the same translator, with a lithographic frontispiece, done by Pendleton, representing Gauemozin offering his bosom to the poinard of Cortez.

Pizarro, Or, The Conquest of Peru, by the same writer and translator, with a fine lithographic frontispiece, representing Atahualpa showing the writing on his thumb to Pizarro, who could neither write nor read: the disdain and contempt, manifested by the chief at this ignorance, was the cause of his death.

The Smuggler's Son, Or, Sherwood Quarry; a very interesting and well told rale, for the instruction of Youth, by the author of Ulloa's Travels, &c.

Sandford and Merton, By Mr. Day. A new edition, in two volumes, with lithographic frontispieces, done by Pendleton expressly for this edition.

Elements of Morality; For the use of young persons: to which is prefixed an Address to parents. By the Rev. C. S. SALZMANN. A new edition of this popular and entertaining work, with engraved frontispiece.

Bible Biography; Or Questions upon all the personages in the Old and New Testament copied from the last edition used in the Edinburgh Sessional School, and adapted in a superior degree for the use of Sunday, Sabbath, Lord's-day, or Week Day Schools. Embellished with a copperplate frontispiece.

MUNROE & FRANCIS have also received all the Juvenile Souvenirs, and some English works for children such as

The Swiss Family Robinson; Or Adventures of a Father, Mother, and four Sons in a desolate Island; the genuine progress of the Story forming a clear illustration of the first principles of Natural History, acd many branches of Science which most immediately apply to the business of life. To which are added, Notes of Reference, explanatory of the subjects treated of. With twelve Cuts from new designs, and a map of the Island. Sixth Edition. London.

Winter Evenings at College; a familiar description of the Manners, Customs, Sports, and Religious Observations of the Ancient Greeks; with a short account of the state of Modern Greece. By a Clergyman. London.

The Young Gentleman's Library of Useful and Entertaining Knowledge; Intended as a Holiday or Birth Day Present. Embellished with 35 beautiful engravings. London.

The Young Lady's Library of Useful Knowledge, with 34 beautiful engravings. London.

☞ A Catalogue is published of their Christmas and New Year's Presents. Dec. 12.

MR. THOMPSON'S SECOND LECTURE.

MR. THOMPSON, will give a second Lecture in Julien Hall, on the evening of Sunday, the 13th inst. Dec. 12.

PENMANSHIP.

MISS NANCY FROST informs those parents in Boston, who wish their Children to improve in the Art, that she has opened a School for that purpose at No. 4 School Street; and in order to accommodate all who may wish to attend she will give lessons at any time during the day commencing at 9 o'clock.

EVENING SCHOOL.

Miss Frost to accommodate those young Ladies and Gentlemen who cannot attend through the day will keep an evening school from 6 to 9 o'clock.

Terms moderate, and made known at the Room where Specimens of improvement in Miss F.'s mode of instruction may be seen. tf Dec. 5.

LIBERAL PREACHER—*for Nov.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for December, 1829, containing a Discourse on '*the Death of Belshazzar*;' by Rev. Mr. TRACY, of Newburyport Mass. Dec. 5.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For December, 1829.

CONTENTS.

Insensibility to the flight of time; Death in infancy; Paul's Vision at Troas; On the interment of a wife in a domestic cemetery; Spirit of improvement; Preaching Christ; The young ruler of Judea; On an infant prepared for the grave. Dec. 5.

TYPE FOR SALE—CHEAP.

FOR SALE at this Office 200 lbs. of *Long Primer* and 130 of *Bourgeois*, at one shilling per pound—being the type on which this paper is now printed.

Also, 160 lbs. *Pica*, very little worn—at 25 cents per pound—if applied for within two or three weeks Nov. 21.

DISTRICT OF MASSACHUSETTS, *to wit.*

District Clerk's Office.

BE IT REMEMBERED, that on the twenty-fourth day of October, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, *to wit:*

'Peter Parley's Winter Evening Tales.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,

Clerk of the District of Massachusetts.

SELECTED POETRY.

[From the Juvenile Miscellany.]

GOD IS LOVE.

'God is love: and he that dwelleth in love, dwelleth in God, and God in him. 1 John iv. 16.

Yes, God is love, all nature cries,
The whole creation makes it known,
From all that dwell below the skies,
To angels round his heavenly throne.

Yes, God is love; the care benign,
Shown to the creatures of his hand,
Proclaim to all this truth divine,
In every age and every land.

Yes, God is love; his holy word
Has life, and an immortal state,
Through Christ, his Son, our Saviour, Lord,
Revealed to us in mercy great.

Yes, God is love—our Father, Friend—
We'll ceaseless dwell on ties so dear;
With every wish this thought shall blend,
And dissipate each doubt and fear.

Thus nature, providence, and grace,
Declare to us that God is love;—
A Father to the human race,
Who will a friend at all times prove.

Almighty, all-pervading love!
In vain we would its depths explore;—
A boundless sea, below, above,
'Without a bottom or a shore.' ANON.

BIOGRAPHICAL.

The following letter, relating to a very worthy and estimable individual lately deceased, was written by the late Mrs. Newcome Cappe to her friend Mrs. Lindsey. And, as our readers will perceive, was referred to by an intimate friend of Mr. Eaton, at the anniversary of the Unitarian Association in June last.

As a sketch of the early trials, virtues, and progress of a meritorious individual, it will be perused, we are sure, with interest. As indeed we cannot but find satisfaction in tracing those steps of divine Providence, by which he is pleased to conduct his children through obscurity, and straits, and sorrows to comfort, prosperity, and exemplary virtue.—Mr. Eaton, we believe was an eminent Unitarian Book-seller in London.

York, May 6, 1802.

MY DEAR FRIEND,

I take up my pen again sooner than I should otherwise have done, as I cannot let Mr. Eaton go to London without sending a letter by him to you. Mr. Lindsey will, I am sure, be disposed to shew him kindness, from what he knows of him already; but I think, if he will permit him sometimes to visit him, that his character and talents will so unfold themselves, that he will see him in a still higher point of view, and will think him worthy of all the patronage he can bestow. Mr. Belsham, too, will, I hope, take notice of him.

I do not mean, if it were practicable, to take him out of his present humble station, but merely to afford such aids as may enable him to be most useful in it, and to allow a little leisure, and a few useful books, in aid of that mental progress of which his mind is so capable, and which excites in us all, (meaning Mr. and Mrs. Welbeloved, Mr. Millar, Miss Cullen and myself,) now that we know some particulars of his history, increased astonishment.

I always imagined, being a Scotchman, that he had the advantages of the school education common to the poor children of that country. This, however, was far from being the case. His father married at 19, had considerable talents, but strong passions, to the guidance of which he wholly resigned himself; and having married a woman ten years older than himself, deserted her, when she had brought him five children, and enlisted for a soldier.

David, from his youngest years, endeavored to assist his mother by running errands, or any means by which he could help to support her or himself, and at nine years of age his father got him taken into the regiment as a fifer. He was very anxious to learn to read, and, by the most unwearied perseverance, got at last to read the Bible, where his mind was charmed with the history of Abraham, of the Patriarchs, with their intercourse with God, and the favor they enjoyed; and he thought how happy he should have been had he been born an Israelite.

This ardent desire of being approved in the sight of God, preserved him free from vice amidst all the scenes to which he was then exposed—scences of wickedness and depravity, of which it is not possible for those who have not been exposed to them, to form an idea.

In two years, at the close of the American war, the regiment was disbanded, and he returned to his mother, being 11 years old; but his father never returned: he abandoned his family entirely, and came to England.

Young David's ambition at this period was to learn a trade, that he might maintain himself honestly, and read his Bible. He saw, however, no means of obtaining this object; for his mother was in the most distressed circumstances, and they had no friends. He contrived, however, to get employment, of one sort or other, and at length was engaged by a tailor to carry out parcels, wait on the shopmen, &c. Here he continued near a year, hoping he should be able to learn his master's trade; but, at length, finding it impossible, he left this situation, and once more returned to his mother. He then thought that perhaps he might get to be a hair-dresser, and with this view he applied to every shop in Edinburgh, but none of them wanted an apprentice.

At length his mother died, when he was 15, and he attended her in her last moments. After this, a sister of hers, whose husband kept a public house, and who had had a difference with his mother, sent for him, saying he might stay with them whilst he could get a better situation. He went accordingly, and for about six months was employed in drawing ale, waiting on customers, &c.

At length a message came from his father, then in this city, desiring him and his brother to come to him, and they set forward accordingly; his whole property amounting to three sixpences; but his brother, who was two years older, had saved ten or twelve shillings. For the first stage, they took hold of the mail, having deposited their clothes upon the back part of it, and ran with it 16 miles. Here the bundle coming untied, they were obliged to proceed alone, and the first day walked 50 miles.

On coming to their father, they found he could do nothing for them; and he insisted that his son David should be a gentleman's servant, and actually hired him to Col. Sutherland, where he contined three quarters of a year. But, still having the most ardent desire not to lead a useless life, for such he deemed that of a footman, he left them, and struggled through the greatest difficulties before he could attain the accomplishment of making shoes.

He bound himself an apprentice for two years, and used, during that time, to work from four in the morning till twelve at night, in order to get a little money in these overhours, for clothes and washing. He was always pious, and at this season attended the Methodists. By over exertions, however, and poor fare, his constitution was extremely injured, and he was attacked by a slow fever and ague, which had nearly put a period to his life.

At length, when about 18, he was led by the disposals of a kind Providence to work at his trade by the late Francis Mason, who, together with his coadjutors, had just made the amazing discovery, that the doctrines of the Trinity and of the Atonement are not to be found in the New Testament! They did not know that there was an Unitarian in the world besides themselves, and were perpetually occupied in devising means how most effectually to declare this great discovery to others.

Here, probably, we may date the commencement of that spirit of inquiry which set the mind of Mr. Eaton thoroughly to work, which developed its extraordinary powers, and which now, at length, obliges him to leave the most endeared connexions of his life, for he is most sincerely attached to these people, and, together with his wife, to seek a new situation, unencouraged, and totally unknowing what may be the issue.

The leaders of the church, as they call themselves, unhappily have retained the worst part of Calvinism—its narrowness and intolerance. They are eight in number, and they constantly teach, that conduct the most exemplary, without the strict observance of all its peculiarities, will be so far from obtaining the Divine favor, that such persons are in fact even further removed from all hope of heavenly happiness than the most abandoned sinners. He sent a letter to them last Sunday night, stating in the most serious and impressive manner the reasons that forced him to leave them. The leaders triumphed, but the body of the people were dissolved in tears; and they now lament his departure so deeply that his spirits are extremely agitated. Having, however, made the determination, on the most serious deliberation, he considers it as his duty to persevere.

I have omitted many curious particulars in his history, in this brief outline, and every thing that related to his up-hill journey in this city. I think, however, that when even the few difficulties which I have stated are considered, the progress his mind has made is truly astonishing. Mr. Wellbeloved and myself are of opinion, that it would be well for him, in his own way, to put down the particulars of his life, by which, I think, the following important ends might be answered.

They would shew the amazing energies of which the human mind is capable, when aroused by a sufficient stimulus; the unspeakable importance of early piety—this, like a guardian angel, was his protection in every danger, and although the sentiment was immature and unenlightened, led him safely through poverty and distress, to respectability and comfort; and it would likewise shew the great advantages that accrue to a well-disposed mind from reading the Bible, even where it is so very little understood.

I should mention, that Mr. Eaton frequently, after he had been taught his trade, worked to assist his friend Mr. Mason, and to help towards the support of four destitute children of an unhappy sister, and for many years preached every Sunday, and often went to Cawood to preach (distant 13 miles) without ever receiving any pecuniary recompense. Moreover, that he might have been a cutter-out in one of the first shops here, had he not declined it, that he might sometimes have a few hours to spend in his ministerial labors. And it must be added, that Mr. Mason always declined a similar situation for like reasons, for they were excellent workmen.

Just now I have the pleasure of your letter. How do I rejoice at the account of our excellent friend! I am very sorry your eyes are so indifferent. How irreparable to me would be the loss, were you obliged to discontinue writing! I think I shall introduce Mr. Eaton to Dr. Toulmin.

Adieu, my dear friend, and believe how truly I am ever,

Most faithfully yours.

C. CAPPE.

MISCELLANEOUS SELECTIONS.

ECCLESIASTICAL ESTABLISHMENT OF ENGLAND AND IRELAND.

In our last Register we published some statements respecting the enormous wealth and revenues of the Episcopal church in England. Those of the establishment of Ireland, considering the small number of Protestants in that part of Great Britain, is still greater. And when it is considered how few even of Protestants there are, who need the benefits of suc an establishment,—a large proportion especially in the North of Ireland, being either Presbyterians, or belonging to other denominations of Dissenters,—the following statements may well excite our astonishment.

They are extracted from a petition of William Cobbett—a well known writer and advocate for Reform—to the House of Commons, presented the last April; and praying, as our readers will perceive, that the 'Protestant Church of Ireland, may be by law, abrogated *and abolished.*'

Petition of William Cobbett, presented to the House of Commons, May 1, *on the Established Church of Ireland.*

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled;—

The Petition of William Cobbett, of Barnes, in the County of Surrey,

Most humbly sheweth,

That your petitioner prays your Honorable House, that the Protestant church of Ireland, as by law established, may be, by law, repealed and utterly abrogated and abolished; and that this prayer he founds on the facts which he, with the greatest respect, will now proceed to submit to your Honorable House:

And after several preliminary remarks, facts, and illustrations from the history of the Irish Establishment, he thus proceeds:—

It must be manifest to every one that there could be, for giving the vast revenues of the church of Ireland to the Protestant clergy, no ground other than that those revenues might be applied in such a manner as to cause the main body of the people to become and remain Protestants, and that, too, of the communion established by law; that those revenues, on the most moderate estimate, amount to three millions of pounds sterling a year; that several of the Irish bishops have, of late years, left, at their death, personal property exceeding, for each, two hundred thousand pounds; that the deaneries and prebends, and other benefices in the church of Ireland, as by law established, are of great value; and, that your humble petitioner is sure that your Honorable House will not deem him presumptuous if he take it for granted that your Honorable House will allow, that it is impossible that any government in its senses, that any but tyrants, and mad tyrants too, would have given these immense revenues to the Protestant clergy, unless with a view and in the confident expectation of seeing the people, or a large part of them at any rate, converted to the Protestant faith, and joining in the Protestant communion; for that, otherwise, it must have been evident that those immense revenues could only serve to create division, and to perpetuate all the passions hostile to the peace and prosperity of the country.

That, however, at the end of 276 years, there are, in Ireland, even a less number of church Protestants than, as your humble petitioner finds good historical reason for believing, there were an hundred and eighty years ago; that it is a fact generally admitted, that the church Protestants in that country have long been, and still are, decreasing in number, compared with that of the Catholics, and also as compared with that of those Protestant sects who stand aloof from her Common Prayer and Communion; that it is an undoubted fact, that in many parishes there are scarcely any Protestants at all; that in some parishes there is not one; that throughout the whole country there is not, on an average, more than one church Protestant to every six Catholics or Dissenters; and that, while the Catholics are shut out of the churches founded and endowed by their forefathers of the same faith, and while these churches are empty, or at best echo to the solitary voices of the stipendiary agent of the opulent and luxurious incumbent, the Catholics are compelled, either to abandon the public practice of their worship, to build chapels at their own expense, or, which they are frequently compelled to do, kneel down on the ground and in the open air.

That, if your Honorable House will hardly be able to refrain from expressing deep indignation at the thought of a scene like this, (existing apparently with your approbation,) it would be presumption indeed in your humble petitioner to attempt to estimate the feelings with which you must contemplate the present state of the Irish church, as by law established, and the present application of its prodigious revenues.

That there are in Ireland 3403 parishes; that these are moulded into 315 livings, and that, therefore, each parson has, on an average, the tithes and glebes of more than nine parishes; that this is not the worst, however, for that many of the livings are united, and that the whole 3403 parishes are divided amongst less than 350 parsons; that of the 3403 parishes, there are only 139 that have parsonage-houses, so that there is now remaining only one parsonage house to every 24 parishes, and only 465 that have any churches, or one church to seven parishes; and that even in these, residence of the incumbent, or even a curate, seldom takes place for any length of time; that the church as by law established, would seem to be merely the means of making, out of the public resources, provision for certain families and persons; that of the four archbishops and eighteen bishops of the Irish church, as by law established, there are, as your petitioner believes, fourteen who are, by blood or marriage, related to peers; that a similar principle appears to your humble petitioner to prevail in the filling of the other dignities and the livings; and that therefore, the Irish church, as by law established, really does seem to your humble petitioner to exist for no purpose other than that of furnishing the Government with the means of bestowing largesses on the aristocracy.

That, though this must, as your petitioner presumes your Honorable House will believe be a great evil, it is attended with evils still greater than itself; that to expect in such a state of things a willing payment of tithes and clerical dues would be next to a trait of madness; that the tithes are often collected by the aid of military force; and that bloodshed is not unfrequently a circumstance in the enterprize; that it is manifest that, if there were no military force kept up, there could be no tithes collected; and that, therefore, to the evil of the present application of the Irish church revenues are to be added the cost and all the other evils arising from the keeping up of a great standing army in Ireland; that, besides this army, there is kept on foot an armed, and sometimes mounted, police establishment, costing an immense sum annually; that it is clear that neither army nor police would be wanted in Ireland, were it not for the existence of the Church Establishment, which the Catholics and Dissenters, who form six parts out of seven of the people, must naturally, and notoriously do, detest and abhor; that, therefore, while the Irish church, as by law established, appears to your humble petitioner to be kept up as a source for supplying the Government with the means of bestowing largesses on the aristocracy, the army and the police appear to him to be required solely for the purpose of giving efficiency and permanence to that supply.

That, hence, as your humble petitioner firmly believes, all the discontents, all the troubles, all the poverty, nakedness, hunger, all the human degradation in Ireland; and this belief he founds upon facts which are incontrovertible.

That, when the Reformation laid its merciless hand on Ireland, that country, blessed with a soil and climate as good as any in the world, had 649 monasteries and other foundations of that nature; that it had a church in every parish, instead of having, as now, one church on an average to every seven parishes; that it had then a priest in every parish, who relieved the poor and repaired the church out of the tithes; that it had in monasteries and in the bishops' palaces, so many points whence the poor, the widow, the orphan, and the stranger, received relief; and that it had (greater than all the rest) *unity* of faith, glory to God with *one* voice, peace on earth, and good will towards men.

That, alas! your humble petitioner need not tell your Honorable House, that those have all, yea all, been swept away by the means made use of to introduce, establish, and uphold the Protestant hierarchy; that these means are still in practice, and are, in productivenes of turmoil and misery, as active and efficient as ever; and that, as long as this hierarchy shall continue to exist, these same means must, your petitioner is convinced, be employed constantly and with unabated rigor.

That, therefore, your humble petitioner prays that your Honorable House, proceeding upon the clear precedents set by former Parliaments, will be pleased to pass a law to repeal, abrogate, and utterly frustrate and make of no effect, the Protestant church now established by law in Ireland; that you will be pleased to cause a just distribution, in future, of the tithes and other revenues now received by that church; that, in this distribution, you will be pleased to cause to be made effectual provision for the relief of the poor; and that you will be pleased to adopt, relative to the premises, such other measures as, in your wisdom you shall deem to be meet.

And your petitioner will ever pray.

WM. COBBETT.

Barn-Elm, April 20, 1829.

Revenues of Irish Bishoprics.

[The statement which now follows, of the Revenues of Irish Bishoprics, is from the London Morning Chronicle.]

The revenues of all the Irish Protestant Prelates may be pronounced ample, but not to the extent generally asserted. There is less inequality in their incomes than among the members of the English Episcopacy. The Bishopic of Derry is the most valuable of the Irish Sees; it produces seventeen thousand a year; the present Bishop is brother to Lord Northland. The Archbishopric of Armagh (primacy) is next in point of income: it is estimated at sixteen thousand five hundred a year. Dublin and Clogher come next in emolument; they may be valued at twelve thousand a year each. The two remaining Archbishoprics (Tuam and Cashell) ten thousand a year each. The general average of those Bishoprics not particularly specified may be set down from seven to eight thousand a year; the two poorest (Clonfert and Killalla) are each above five and under six thousand a year. This is a tolerably wealthy Episcopal Establisnment for a country that does not at the highest calculation contain one million of Protestants.

PERSEVERANCE.

All the performances of human art, at which we look with praise or wonder, are the results of perseverance. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals; it is therefore of the utmost importance that those who have any intention of deviating from the beaten track of life, and acquiring a reputation superior to names hourly swept away by time among the refuse of fame, should add to their reason and their spirit, *the power of persisting in their* purposes, acquire the art of sapping what they cannot batter, and the habit of vanquishing obstinate resistance by obstinate attacks.

Johnson--Rambler.

ENGLISH LAW.

The following instance of the cruel operation of the English criminal law, is given in the September number of the London Magazine. A poor boy was indicted for stealing a piece of gooseberry pudding!—When this trumpery case was brought forward, the whole court appeared to have but one feeling of disgust. The Judge said 'however much such prosecutions might be regretted, yet the law, now that the indictment had been preferred, must take its course.' The jury found the boy guilty.—He was recorded for DEATH. At the same time two persons, for attempting to strangle and drown a third, were sentenced to only *six months'* imprisonment. The same magazine mentions that at the assizes of the preceding month, between two or three hundred individuals were recorded for death.

Philan.

VALUABLE AND POPULAR SCHOOL BOOKS,

PUBLISHED by J. & J. W. PRENTISS, Keene, N. H.—and for sale by the Boston Booksellers, and most of the Booksellers in New England and New York.

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The 'Scholar's Arithmetic, by DANIEL ADAMS, M D.

'Easy Lessons' in Reading, for the use of the Younger Classes, in Common Schools; by Rev. JOSHUA LEAVITT, Stratford, Conn. This Popular Work is intended to follow the Spelling Book.

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'Sequel to Easy Lessons'; a Selection of Reading Lessons for Common Schools, designed to be used after Easy Lessons in Reading, American Popular Lessons, Boston Reading Lessons, and other works of a similar rank; by the Author of the 'Literary and scientific Class Book'.

The Selections are such as will highly interest the Scholar, and are well adapted to promote the love of learning.

This work has been highly approved by the Rev. Z. S. Barstow and Rev. T. R. Sullivan, of Keene; Hon. S. Hale, author of the Premium History of the United States, and Miss Fiske, Principal of the Female Seminary, and cordially recommended to Parents, Guardians and Instructers, as a work much needed, and calculated also to promote the love of learning and virtue. Mr. Hale, the Editor of the Boston Daily Advertiser, and Compiler of the 'Boston Reading Lessons,' says, 'This book deserves a favorable reception from those who have the charge of primary Schools."

Price only 25 cents—pp. 216.

J. & J. W. P. will publish, in season for Winter Schools, 'HALE'S History of the U. States.'

This work received a premium of $400, and a gold medal, from the American Academy of Language and Belles-Lettres. It has been adopted in the High School in N. Y. and introduced into almost every State in the Union. It will now be published in an 18 mo. and will be afforded as low as any other work of the kind. Oct. 17.

NEW ENGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26.

SINS OF THE TONGUE.

JUST published by L. C. BOWLES, corner of Washington and School Streets, and for sale at the Bookstores, a Discourse on the Sins of the Tongue, by ALEXANDER YOUNG, Minister of the Church on Church Green. *Second Edition.*

'I must confess I am so wonderfully charmed with the music of this little instrument, that I would by no means discourage it. All that I aim at is, to cure it o several dissgreeable notes, and in particular of those little jarrings and dissonances which arise from anger, censoriousness, and gossipping. In short, I would always have it tuned by good nature, truth, discretion and sincerity.'—*Addison.* Oct. 31.

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